GOVERNMENT.

Lecture Delivered by the Rev. T. De Witt Talmage, at the Second Butch Reformed Church, Seventh and Brown Streets.

SPECIAL REPORT FOR THE EVENING THEOGRAPH.] Rev. Dr. Talmage delivered yesterday evening the following lecture, which we give in full. The congregation, in point of numbers, surpassed all that had ever before assembled in the Second Dutch Reformed Church, at Seventh and Brown streets. The lecture was listened to with manifest interest, and embodied the views of all present. The reverend gentleman took the following text:-

Blossed art thou, O land, when thy king is the son of nobles, and thy princes cut in due season for strength, and not for drunkenness,—Ecclesiates, 10: 17.

The morals of the governed seldom rise higher than the virtue of those who govern. A Henry the Eighth makes impority popular and national. A Wilberforce in Parliament is a perpetual elevation to an empire. Sin, epauletted and starred, comes to respect and canonization. Vice elevated is popularized. Malarias ascend from the marshes, and float upward and away; but moral distempers descend from the mountain to the plain. Five Points and Bestford street disgust the world with and Bedford street disgust the world with the bestiality of sin. But a French court, an impure Congressiona idelegation, put a pre-

mium upon crime.

The most of the vices of the world are kingly exiles. They once had a throne, but being driven out, came down in tattered robes of royalty to gain the hospitality of the humble and insignifi-cant. This principle is yet to be appreciated as applied to city governments. We are all inte-rested in national politics. When the great Presidential election comes off, every parriot feels he must be at the ballot-box. We are all interested in the question of national reconstruction, read all the Congressional enactments, count the number of vetoes, and begin already to wonder who will sit next in the Presidential chair. But it is high time that this country began to study the character of city government. I consider that as the more important question now. Make our cities right, and the nation will be right. The fate of cities always decides the fate of nations. Many of the world's citles have wrought mightly for the world's welfare. They have been the birthplaces of civilization. In them popular liberty first lifted its voice. Witness Genoa, Pisa, and Venice. The entrance of their representatives into the legislatures of Europe was the death-blow to fendal kinedows.

They are the patronizers of art and learning, Architecture, pointing to its St. Peter's, St. Paul's, and St. Mark's; literature boasting of its British Museum at London, its Royal Library at Paris, and its Vatican at Rome. Cities wield the world's sceptre. Africa was Carthage. Greece was Athens, England is London. F. ance is Paris. Italy is Rome. I repeat, make our cities right and the nation will be right. Yet some of the Governments of our cities have, considering their capacity, surpassed in corruption our State and national Legislatures. Can nothing be done? With the mightiest of all weapons in our land—the Gospel of Christ—shall no effort be made for the rectification of municipal Governments? I sm in sympathy with those who are opposed to the carrying of politics into religion; but I tell you that our cities will not be purified until we carry religion into politics.

The character of our city rulers will have great influence upon all the higher interests of our city. I will classify some of those interests:
First, commercial ethics feel the pressure of
this influence. When the officials of any city
wink at fraud, and have neither censure nor
arraignment for glaring dishonesties, commercial honor is weakened. Every store, shop, warchouse, and bazaar in a city feels the moral character of its City Hall. An unprincipled mayoralty, dishonest attorneys, a court susceptible of bribes, will, in any city, be a perpetual license to tric ry. But officials faithful to their oaths, good laws promptly executed, vigilance in searching out all crime are the highest protection to be regard makers. A merchant est protection to bargain makers. A merchant standing in his counting-room may, through disgust, refuse to have anything to do with municipal politics; but there is with municipal politics; but there is not an insignificant cause in the City Councils which does not directly or indirectly affect him. What kind of Alderman issues the writ? What kind of Constable makes the arrest? What style of Aftorneys offer the plea? What type of Judge charges the jury? What manner of Sheriff executes the sentence? are questions which will yet squarely strike the centre of his counting desk. Likewise are all centre of his counting desk. Likewise are all the educational interests of the city affected by the character of our rulers. The seventy-seven thousand children in our schools must feel the moral or immoral, intelligent or signoraut, character of the Board of Control. Is it nothing to the people to know that, to a certain extent the public school interests of this city are de-cided at the caucuses which, in some wards of the city, meet in low places, filled with whisky and ignorance, to make nominations for places of trust? And that some persons who hold great influence in the management of our public schools can hardly write their own names?

Likewise the domestic circle feels the touch of official morals. When our city government, as at this time, allows, in the face of all decency, such a multitude of grog-shops and gambling bells, and, through fear of losing po-litical influence, winks at so many of these festering abominations that are smiting with death so many of our fathers and brothers and sons, it is high time that our home interests make imploration. I have carried in my pocket for two years a copy of a legislative enactment which I will now read:—

ment which I will now read:

Section I. Be it enacted, etc., That from and after the first day of April next it shall not be law ut sor any person or persons to sell. Irade, or barter in any spirituous or mait liquors, who or cider, on the first day of the week, commonly called Sunday, or for the keeper or owner of any hotel, inn, tavern, ale-house, beer-house, or other public house or place, knowingly to allow or pernit any spirituous or mait liquors, wine or cider, to be drunk ou or within the premises or house occupied or kept by such keeper or keepers, his, her, or their agents or sevents, on the said first day of the week.

Section 2. Any person or persons violating the provisions of the foregoing section shall for each and every offense forfeit and pay the sam of sax one half of which shall be paid to the prosecutor, the other half to the Guardians of the Poor of the city or county in which the aut is brought or in counties having no Guardians of the Poor, then to the Overseer of the Poor of the township, ward, or borough in which the offense was committed. To be recovered as debts of like amount are now by law recoverable in any action of debt brought in the name of the Commonwealth of Pennsylvania.

Who ever heard of this law being executed?

Who ever heard of this law being executed? Who ever heard of this law being executed?
What rumseller of Philadelphia ever lost his
license for selling on Sunday? There has not
been enough stamina in our city Government
to execute this law, which would have hin
dered immense wretchedness and sin. Why
has not this law been executed? Because it has not this law been executed? Because it would interfere with the next election. In the name of God, I impeach our city authorities for not having executed that law! I contend, further, that all the religious influences of this city are affected by the condition of official morals. In all our great cities there is a work of purification to be done by municipal authority that has never been done. The Caurch of God, unaided, has to contend with great evils which the law ought to smite down. While city governments should not relax their energies which the law ought to smite down. White city governments should not relax their energies in the detection and arrest of crime, they need to put forth a thousand-fold more energy in drying up the causes of crime. The Church of God asks no pecuniary aid from political power, but it does ask that, in addition to the gigantic inquities of the world, we shall not be obliged to contend with official negligence.

The time has come for Christian people to arouse themselves and seize the helm before piratical demagogues have swamped the ship.

arouse themselves and seize the helm before piratical demagogues have swamped the ship. The Christian retormers of New York city years are warned the people of the corruption of their city government. Heed was not taken. The government of that city has sunk until

their present delegation in Congress are an honor to them. Let some of the anxiety which so long has been watching our national perplexities be concentrated on the welfare of the 700,000 people that crowd this great city. Some of our purest and best men are now holding official posts of honor in our midst, and they are the few righteous men who, I hope, will, under God, save the city. But there have come up into high positions in our midst a swarm of vermin. You can see them standing in and around our City Hill every day—a bleated, poilnted, wheezing crew, that are the diegust of all good people. In the revolution of the party wheel they have been turned up. They electioneered hard at the polls, and crumbs of some kind must be thrown to them, or they would "get mad" and change their politices. or they would "get mad" and change their politics. I have been told by atterneys and councillors that it is next to impossible to get an executive to do its work, because many of the officials are willing to take a bribe for postponement or delay. You have only to look at the men who preside at the cally to look at the men who preside at the elections in many of the war is of the city to see how utierly demoralized is our city politics. He who goes to the polls must run a horrible gaunitet. What with the rum and blaspheming the elections are intolerable. It I did not feel

the elections are intolerable. It I did not feel it my duty before God to go and vote, I would not be seen at the polls.

Poor men holding sub-offices, with small salaries, are assessed outrageously to carry the elections. The man says:—"I cannot afford to pay that assessment. I have now hardly enough salary to support my family." "Well," says the partisans, "It you wont pay the assessment, then you can go out." you can go out,'

In New York city the Board of Education came so corrupt that investigation was made, A girl came on cruiches to testify, and said that she had paid \$75 to officials for the purpose of keeping her position, in which she received the sum of \$300 a year. Outrages equal to that, in different departments, have disgraced our own city. I demand, in the name of the highest moral and religious interests of this city, that you who have stood aloot, offered no earnest voice and put forth no strong hand, now arise in the might of God and save the city. It is your fault that things are so bad, for if you had out forth a persistent effort you might have made them better. That man who merely goes to the polls does not do his duty. It is not the ballot-box that decides the elections; it is the caucus. If the primary meetings of the two parties make unfit nominations, the ballot-box has no power except to decide between two There never has been a more thorough illustration of the ignorance and unbory prejudice illustration of the ignorance and unbody projudice still reigning in the high places of our city, than the fact that this city has so long been disgraced by the expulsion of colored people from the cars. I thank God that what our city authorities would not do, our State Legislature has done; and instead of the writing on the solitary car "Colored people admitted," our Legislature has written on the front and sides and back of all the cars, "Colored people to be unmolested." What a commentary upon the condition of things when it was necessary for the Stale to do things when it was necessary for the State to do this work, which our city should have done so long ago! While our corporations allowed in the cars men so intoxicated that they could not sit up, provided always they had seven cents, the minister of Christ, if he had a black skin, must stand on the platform, or walk, when there was not, perhaps, a white man in the car worthy to unloose the latchet of his shoe. What an intolerable place heaven will be to that fasticiated the control of t tidious Christian, if at last he should wake up in glory to find a black man on each side of

I have been waiting for somebody to get up and go out of the church at what I have said, and go out of the church at what I have said, for the prejudice on this subject is tremendous, Nevertheless, I could not help but express my satisfaction at the blotting out of this great municipal disgrace. From this time let us devote outselves, by church organization and reformatory association, towards the elevation of the moral sentiment of the community. Get this right, and the men set up to role in all departments of the city w!!! be of the right kind. Municipal government is what the people make it. Let the people be Christianized and official authority will be Christianized. So long as good men, overcome by their feeling of disgust for men, overcome by their teeling of disgust for partisanship, neglect to come forward and do their duty. Rum will make the nominations, Rum will geometric the ballot-box, and Rum will inaugurate the officials.

I would like to marshal all good men for the purification and salvation of the city. There is and eternal, faster than the words fall from my lips. The grog-shops trap them. The gambling hells devour them. The low styles of club-houses destroy them. The houses of shame damn them. In the face of authorities that might exterminate them, nine-tenths of these great abominations stand in ghastly array to do their work, and defy God Aimighty. Let us pray and preach and vote until another state of things shall come to pass. But I warn you beforeband that you may find it rough

If you are not impervious to criticism and are easily discouraged, you had better be careful how you rouse up these monsters of sin. While you will have the approval of all good men and honorable printing presses, you will be warned by the faint-hearted, and denounced by intamous newspapers, and cursed by all the polluted agencies of the city. I am aware since I began this series of sermons that, while I have by private letter and conversation and public journals in this and other cities of the public journals in the and other eities of the land received approval and a God-speed in the work I have tried to do, yet I am also aware that I have roused up in some quarters acrimony the bitterest. I cannot help it. In the day when I was set apart by the laying on of the hands of the Presbytery, I pledged myself that I would declare the whole truth learless of the consequences, and whenever I have seen something that ought to be said I have said it.

The King at one time was insulted by the preaching of Hugh Latimer, and demanded an apology. The latter promised to make the apology on the next Sabbath. When that day came the King was in his place in the chapel. The preacher exclaimed:—"Bethink thee, Hugh The preacher exclaimed:—"Bethink thee, Hugh Latimer, that thou art in the presence of thine earthly king, who can destroy thy body. But bethink thee, also, Hugh Latimer, that thou art in the presence of the King of heaven and earth, who can destroy both body and soul lorever. O King! cursed be thy crimes!" Nobie example for men everywhere to speak the truth. You and I remain here but a little while. Soon you will not sit there, nor will I stand here.

Before the throne of God we must meet the 700,060 people of Philadelphia. What if your hand has been idle and my pulpit has been still? I stand before many who have for a long while

I stand before many who have for a long while been contending against public iniquities. Hold on a little longer! On one occasion, when the French army was hard pressed, Napoicon sent word to his Marshal, asking him to maintain his position for two hours longer. The messenger arrived, and found the Marshal seated in exhaustion, nigh unto death, after forty hours of terrific contest. The Marshal replied to the messenger, "Tell the Emperor I will hold out two boars, four hours, or twenty four hours, if it be necessary to save the French army," And cannot you, who have been fighting the battles of contest arms, a score of years, maintain your

not you, who have been fighting the battles of God perhaps a score of years, maintain your position until we shall get the victory?

I have had several motives in preaching these sermons. Showing up of the evils of the city in such a light, that the people would rise up for their extirpation; and another, to warn the pure against the dangers of contamination. I see young men here to night, from whose lips has never escaped a blasphemy, whose feet have never walked in polluted places. If they had kept a diary of all their whereabouts for the last five years, they would not be airaid to show it to their mother or sister. I have preached to it to their mother or sister. I have preached to some such young men upon the power of temprasome such young men upon the power of temptation. Moreover, I have tried to show the dissolute the evils of their way, to call them up to.
Christian integrity. No man, however abandoned, can say, "I received no invitation
to a higher life!" To them I have
called, for them I have prayed, and over their
retarning steps I have rejoiced, and to-night I
tell such, that, though you may be polluted with
all crimes, and smitten of all leprosies, and fired
with the most deprayed passions, and have not
been before in this church for thirty years, that
you may this moment have set upon your brow, you may this moment have set upon your brow, Always for sale in some to suit purchasers, 22 220

NEW

now hot with in amous practices, and besweated with exhaustive inculsences, the flashing coronet of a Saviour's forgiveness.

Oh! you say, "You do not know where I have
been nor what I have done, nor how vile a sinner I have been, or you would not make me
such an offer as that!" I answer you by teiling
you a story of St. Theresa. She had come down
to utter poverty. She had but two pieces of
money left. She Jingled them in her hand, and
said:—"Theresa and two sous are nothing: but.
Theresa, two sous, and God are all things!"
And I say to you, the wanderer from God, that
a sinner and his sins are worse than nothing—
but a sinner and Christ and the Cross and but a sinner and Christ and the Cross and Heaven are all things!

Heaven are all things!

Who is that coming yonder? Who is it coming thus? I know his step! Look all ye people of God! Out of the windows of heaven let the angels look! Who is it? A prodigat, coming to his father's house, Welcome! Let us go out to meet him! Bring out the best robe and put it on him. From crystal chalices of light let the angels of God drink to the soul's rescue! The dead is alive again—the lost is found. Hallelujah!

Pleased with the news the saints below

Pleased with the news, the saints below In songs their tongues employ, Beyond the skies the tidings go, And Heaven is filled with Joy.

Nor angels can their joy contain, But kindle with new fire— "The sinner lost is found," they sing, And strike the sounding lyre. "Blessed be the Lord God of Israel from ever-lasting to everlasting, and let the whole earth be filled with His glory! Amen! And Amen!"

FINANCIAL.

QUARTERLY REPORT

OF THE +

NATIONAL BANK OF THE REPUBLIC.

PRILADERPHIA, April 1, 1867.

RESOURCES.	
Loans and Discounts:— Commercial paper	1,562°14 ,580°00 \$461,562°14
Banking-House and Fixtures Current Expenses and Taxes Premiums Revenue Stamps Due from National Banks Due from Other Banks U. S. Bonds deposited with Treasu U. S. to secure circulation U. S. Bonds on hand National Bank Notes Fractional Currency Legal-tender Notes	28,481-38 26,877-31 1,010-32 242,313-29 10,068-36 Fer of 500,060-36 600-30 24,876-90 3,915-13
Total	\$1,664,602.80

3-1	
LIABILITIES,	
Capital Stock paid in	\$500,600°00 417,500°00
Profits	45,177:48
Total	1,664,602.80

I, JOSEPH P. MUMFORD, Cashier of the National Bank of the Republic of Philadelphia, do solemnly swear that the above statement is true, to the best of my knowledge and belief.

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